TERMS OF SURSORIPTION DAILY.

SEMI-WEERLY.

WEEKLY. 

THE INTELLIGENCER will present daily the WhEKLY is printed on Thursday, and can be had at the counter, in paid envelopes, ready

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(BENGHERLE)—Persons destring to have the Datts is tatalons as left regularly at their residences in the city, and suburbs, can be recommended to the printer of the paid of the printer of

## The Intelligencex.

OWE NO MAN A DOLLAR.

do not every, my ownderr wite,

For we owe any man a dollar.

Our neighbor you awe in his spach to-day,
With alls wise and his fluinting daughter,
White as a down at our convertions board,
The cruit and a cup of water.
I see hat a least-drop shood in your gray.
Though you tried your best to concent it;
I knew that he contrast reached your hear
And you cruid not help but fast it.
But knowing now, that our recards fare
Has freed my next from the collar.
You'll ji a my ine u, it, and ha his mashout
That I owe so man a dollar!

That I ove so man a deliar?
This neighbor whose show has dashed your eyes.
In man, is a weekned debt s;
I and, is a weekned debt s;
I and I wish that his lost were bester;
Why, the sum to the vers stilve alive,
Fr. his dashing wife and deuching.
Fr. his dashing wife and deuching.
Will live is tryle chouch ruin should come—
So no goes line a lamb to the alonghing?
That herible descor's coll s?
On, whit would be size could be say with us.
That newed no man a dollar!

The newed no men a dollar!

For seen muted—but III fell you more;

Within two house, I met him,

Someting away with a fightheod six

As in a flood had best blinn;

En as Gill from a very war by man,

Who I mut with the greatest placaura—

Whom I colled by name, and forced to stop.

Though he said he was not at letture.

He held my nut mate? so I held him use!

Thin of freed my cock from the collar;

Thes I should his hind as it could it and

"Now I owe no man a dollar!"

"Now I owe no man a doll at!"

Of the truths I've been repeating;
I may that a downtight boned heart
in this goulde becaut we bording!
I been that a downtight boned heart
I been with a glack's sire with
I been with a glack's sire with
Bit see we also go at us houndly pray
For our west ched heat-down neighbor,
And we'll pray fac in time wee all this loss
From the weight of the destor's other—
When the bonest will If he wolce and ory,
"Now I owe no man a dollar!"

THE GREEN FLAG OF THE PRO-PHET.

A Universal Summons-Its Oragin -An Emblem of Extermination. From Chamber's Journal

sacrificing all his hopes of Paradire.

sacrificing all his hopes of Paradise.

This fearful appeal to all the worst passions of the Eastern races hangs like a meance over the Mohammedan world; and if the word was once uttered and the dreaded flag unfurled, there is no telling to what sanguinary excesses it might lead an enthusiant and half-savage people. It may be of interest to our readers if, under these circumstances, we endeavor to make them acquainted with the origin and history of a banner which has not seen the light of day since the Empress Catharine of Russia attempted to reiostate Christianity in the City of the Saltans, and which once untarted hammedan who, capable of bearing arms, the Saltans, and which once unfurled would set a whole world abiase.

There have been many flags or signals used by the various nations at different

chambels get was committing and it was because of the samely of the same understood by the members of the Mo-hammedan faith to mean nothing less than the utter extermination of their

Flag floating as a sign that all true believers should take up their arms and march against the Indied; in fact, the green turban was the sacred head-dress of the pilgrim or perfected Islamite who had gone to Mecce, and hence the sanctity of this formidable standard.

When once unfurled, it summons all Islam by an adjuration from the Koran that the sword is the solitary emblem and instrument of faith, independence and patriotism; that armies, not priests, make convert; and that sharpened steel is the "true key to heaven or heli." Upon that fearful ensign are inserted the words which are supposed to have been writen at Mecca itsell—namely. "All who draw it the sword will be rewarded with tenporable daynantsges; every drop shed of their blood, every peril and hardship endured by them, will be regalatered on high as more meritorious than either fasting for praying. If they fall in battle, their sins will be at once blotted out, and they will be transported to Paradise, there to a revel in eternal pleasures in the arms of black-eyed houris. But for the first who die within sight of the Green Figs of the Prophet." Then the terrible and all-significant words, the fearful war-cry against God and man: "Then may no and live or expect mercy."

This is the coutours of barbarism with which the world is threatened in this year of the prophet." The netter cannot do other who chan man: "Then may no angive or expect mercy."

This is the coutours of barbarism with which the world is threatened in this year of the protentius whords the reader cannot do other who chan man: "Then may no angive or expect mercy."

This is the coutour of the first prespyterian, and on the First Prespyterian, and on the given out, the School is dismissed. North of the First Prespyterian, and on the given out, the School is dismissed. North of the First Prespyterian, and on the given out, the School is dismissed. North of the First Prespyterian, and on the given out, the School is dismissed. North of the First Prespyterian, and on the given out of the

of grace 1877; and the reader cannot do otherwise than mark the cunning nature of the portentous words inscribed on the prophet's banner. What would not most men do, civilised or savage, for "temporal advantages?" While to the Esatere people fasting and praying are looked upon as of so meritorious a nature, that to find something else which in the eyes of Allah, would be deemed of greater value still, would be a desideratum which none could fall to grasp by any means whatever, if it came within their reach. whatever, if it came within their reach. But Mohammed's wonderful knowledge of human nature, and more especially of Eastern human nature, is shown in his picture of Paradine as prepared for the faithful who fall in battle; while his decfaithful who fall in battle; while his dec-laration that the highest heaven in this so-called Paradise will be reserved for those who die within sight of the Green Fisg, is a masterpiece of devillsh policy unequalled in the annals of mankind. It scarcely needed the fearful words which follow to add emphasis to this dreadful appeal to the passions of a se-mi-barbarous race. Another motto on this sacred flag is not without-significance at the present time: "The gates of Par-

at the present time: "The gates of Par-adise are under the shade of swords;" and this alone would, if the flag were unfurled in the holy mosque of Constan-tinople, give to the Turk a moral power over his subordinates the effect of which over his subordinates the effect of which it would be vain to calculate. Civilized though be partially is, he still firmly believes in the old doctrine of kimset or fatality, and in angels fighting on his behalf, not less implicity than did his ancestors at the battle of Beder, where this formidable green standard was first unforted. "There," says the historian, "they elevated the standard, which Mohammed from his height in heaven blessed." Thus arose the great tradition of this

Thus arose the great tradition of this sacred war emblem, which it is a Turkish boast was never yet captured in battle, though it was once in extreme peril in a fight between hill and plain, when Mohammed himself had it anatched out of his hands. All, his kinsman, however, thrust himself in front of a hundred spears, and won the victory with the immaculate flag flying over his head. It is scarcely to be wondered at that a race so superattious as the Turks should attach an almost miraculous value to such a symbol of their past history and their present power. It is a spell whereever their race or religion flourishes, and its invecation in the serious form now menaced cannot be regarded without anxiets.

menaced cannot be regarded without anxiety. The days of the military apostles of Mohammed may be past, it is true, Since the commencement of the war between Russia and Torkey, the world has several times been startled by the announcement that the "Flag of the Prophet" was about to be unfurled in the streets of Stambould. Such an erest, if it should happen (which may heaven avert), would proclaim acrusade in which all true Musualmans would be bound to take an active part, and to fight against Christianity in every part of the world. They may be in India, Arabia, Egypt, or wherever else their scattered race has found a home; the raising of the green standard is a call which none may disobey without, as the Koran lays it down, sacrificing all his beauty. Per all of Arabia, Syria, Asia Minor, Persia and stream and the property of the human race scattered about in Arabia, Syria, Asia Minor, Persia and in Arabia, Syria, Asia Minor, Persia and Egypt, over the Nile and the Ganges, and from Jerusalem to the Red Sea. The desire of Mohammed, however,

sion should unfurl the Green Flag of the
Faith unless Islam were in imminant peril. The unfurling of the banner would
be performed with great religious cerimony, and in the presence of the Commander of the Faithful, who is himself
supposed to carry it at the head of his
d army; while a fearful curse would be
f called down upoa the head of every Mohammedan who, capable of bearing arms,
tailed to rally round it.
The standard itself is not a very handtsome one, and is surpassed both in value

some one, and is surpassed both in value crises in their history to incite the people and appearance by many of the banners to battle on behalf of religions, dynasties which belong to the various benefit sociaits and other mutual associations of men fearful notoriety which appearains to the terrible Flag of the Prophet; which is resulty a banner of blood, for it dispels the idea of meror from the minds and hearts of its followers, and gives no quarter to man, woman or child.

The Red Cross banner of the Christian Crossders was an emblem of chivalry, mercy, gentleness and love; but under its folds many a dark deed and many a shameless act was committed; and it was sumed and the understood by the members of the Mohammelan faith to mean nothing less than the utter externination of their than the utter externination of their and ideas; but none has attained to the ties and other mutual associations of men

The "Bone and Sinew"
Of our country have often—especially about election time—been made the subject of laudation; but when those useful parts of the human structure become too visible in consequence of leanness, they can scarcely be called graceful. The eye delights not to dwell upon angles and ridges in either man or woman. Moreover, extreme emaciation is a sign of imperfect digestion and consequent porerty of the blood. Both these evils are remedied by Hostetter's Stomach Bitters, which render digestion an assimilation certainties, in consequence of which the blood acquires richness and the body substance. Thus are the hollow places filled up and the angles rounded off. Through the instrumality of this peerless aid to digestion and promoter of physical well being, the body rapidly guins in vigor, color returns to the hollow cheek, the appetite improves, nervous symptom vanish, and a healthful impetns is given to every vital function. The "Bone and Sinew"

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Holl Jutt M. G.

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THAT HER ARE NOT DEFENDENCE CONTINUE ARE TO THE HER ARE SOT DEFENDENCE CONTINUE ARE TO THE AREA OF THE SOURCE OF A PERIOD CONTINUE AREA OF THE AREA OF THE SOURCE OF THE SOURCE CONTINUE AREA OF THE SOURCE OF

W. H. TUTT.

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Fast Pacific Line Ex. Accoustn 2 Zanewille | 15 00. m | 12 50p. m | 2 50p. 1425 MAIN ST., WHEELING, W. VA Line, Ex. Ex. Mail.

BUILD OR REPAIR YOUR HOUSE. A. M. 1 09 10:07 6:15 2:45 21:38 8:80 8:00 2:17 11:28 =3:50 | 11.90 | 10:00 \* 6.25 4:43 2:05 11:00 3:15 P. M. 8:29 COLORS, Der & in Oil 11:56 6.30 A. M 12:55 11:50 7;45 To the West and Northwest (vin Columbus

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Moritz Eisner & Co., Philadelphia.

Imported Dutch Bitters. Boonekamp

OHR. SIEBKE, Agent, WHEELING, W. YA.

LE F Maag - Bitter was awarded the Prize Medal at the Conventional Exhibition in Philadelphia, or committed with the Conventional Exhibition in Philadelphia, or incoming the wall of the Convention of the Convent

CAUTION.—None genuine unless guar antest on the crouler by M. ElsNRB a ON, "Hila DELPHIA, PA.